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personality; dissatisfaction with traditional views of the atonement, or, at least, an earnest desire for more light at this point; and a groping to find the true relation between personal faith and historical fact. Such unity between men widely separated by place and ecclesiastical affiliation is one of the most hopeful signs of our time. Likewise, one is impressed with the necessary qualifications of him who would speak to the deepest life of men today. He must be able to appropriate the wealth of spiritual truth found in the Scriptures and make it available for modern men; and to do this he should have an organic conception of revelation as found in the Bible, he should have the gift of historic imagination, and an acquaintance with the principles and methods of higher criticism, sufficient to appropriate its assured results. He must also have sufficient training in historical theology to be able wisely to deliver himself and others from the fetters of traditionalism. And, crown of all, he must have such a deep spiritual experience as shall become a consuming passion.

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**Ecclesiastes in the Metre of Omar; with an Introductory Essay on Ecclesiastes and the Rubaiyat.** By WILLIAM BYRON FORBUSH. Boston: Houghton, Mifflin & Co., 1906. Pp. 105. \$1.25.

The comparison of Ecclesiastes to Omar Khayyam began to suggest itself almost immediately after Fitzgerald's translation of the Persian poet was given to the world. In an expository way that comparison has been drawn in some detail by various writers, and has proven interesting. The present author now carries the process a step farther, and undertakes to present the thought, or rather some of the moods, of Ecclesiastes in the actual medium of Omar and Fitzgerald. He, as it were, decants the one vintage into the other, and then invites us to exercise our connoisseurship on the flavor of the Hebrew-Persian mixture. To those looking for detailed light on the interpretation of Ecclesiastes, the book, considered as in the category of biblical helps, will be disappointing. It is adapted rather to those of sufficient literary training to read a book by its feeling and atmosphere, as one listens to music. It is the product of the double task of translating prose into poetry, and of emphasizing the similarity of such poetry to that of another author. The result is not simply Ecclesiastes in meter; for Ecclesiastes does not demand expression in meter at all until its essentially prosaic character and aura are exchanged for that of poetry. So radical a change amounts to substitution rather than translation; one looks in vain for one's familiar Bible in the strange imagery of bagpipes,

and whirling show-figures, and Bedawin camp-fires, and rounded breasts twined with rose garlands.

Then the attempt to make poetry that has been distilled from prose similar in flavor to other poetry derived from an entirely different source can hardly help having its effect on the selection and reproduction of characteristic moods of its original. The author is enamored of Omar; he dedicates his book to one who "too has loved him," and who with him has known his "lone, unshackl'd Heart," and dared his "noble, piteous Scorn." To glorify Ecclesiastes by attiring him in the garb of such a favorite is almost inevitably to exaggerate his Omareque qualities, until one feels that the ensemble is not a fair representation of Koheleth. Some isolated stanzas are noble expressions of the biblical author's mood, but the total effect is that of disproportion. The Omarated tincture of Ecclesiastes in its concentrated state has an exaggerated flavor of Omaric scorn, of pessimism, of agnosticism, especially with regard to God's care of man, of contempt of woman, of which the Bible has scarcely a trace, of Epicurean praise of sensuality. Ecclesiastes finds the world vanity so far as perceptible surplus to be banked on after death is concerned, but he does not judge it so contemptible as to yield to the eternal quest only the "mad Fool's crackling laugh." The God who in the un-reduced Ecclesiastes has already accepted our work, and whose precious gift is our wise joy of eating and drinking and worthy labor, is surely nearer and more compassionate than the coldly tranquil Power of the Forbush version, who sees us fall from earth's sieve like desert sand, with no sign that "He above regardeth it." It is especially sought to make Ecclesiastes adumbrate the glory of Omar in the possession of a "lone, unshackl'd Heart;" he furnishes the shining instance in the Bible of a "book written by a man who was freely permitted to think." But let us not too precipitately admit the assumption that the only thing worthy the name of thought is the unsystematic registering of one's most bilious moods, and the defiant assertion of a boastful agnosticism as the only wisdom. One may be a thinker without being so scornful of less original minds as to call unspeculative religion "the vows of Fools, the Levites' empty din," or so impatient of finite dependence as to restrict intellectual integrity to "wild surges of the soul" that are proud of coming to no conclusion.

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